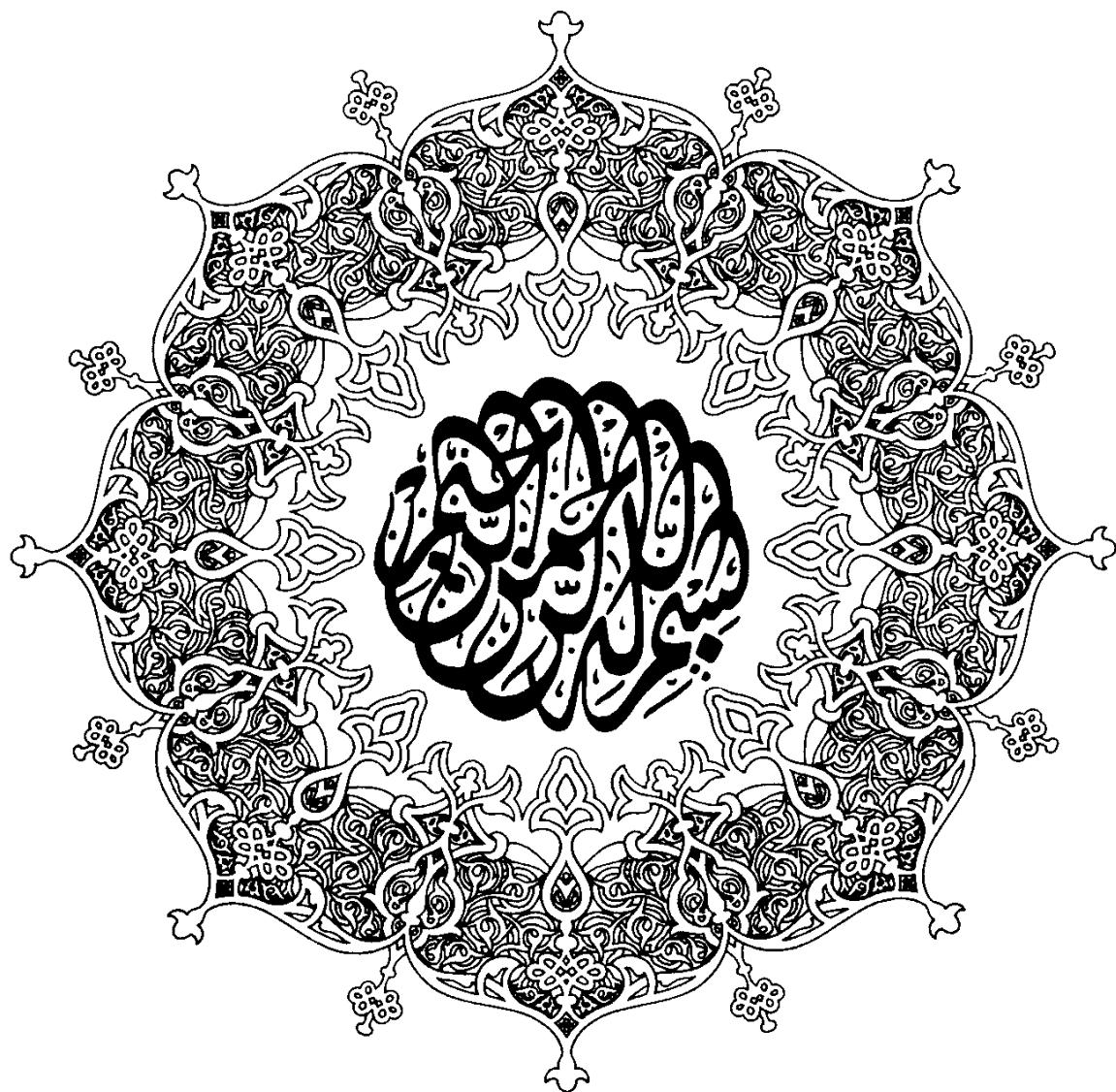


A Call to all Jews...





Acknowledgements:

While compiling this book, our key reference has been the works of Dr. Bilal Philips, Sheikh Ahmed Deedat, Dr. Zakir Naik and JEWS-FOR-ALLAH.org.

May Allah reward them all immensely and accept this little effort from us.

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November, 2014

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A Call for Jews

Let us pray together, to ONE God that is our Lord and Lord of All the Creatures!



In the name of God, the Lord of Mercy, the Giver of Mercy!

Praise belongs to God, Lord of the Worlds.

The Lord of Mercy, the Giver of Mercy.

Master of the Day of Judgement.

It is You we worship; It is You we ask for help.

Guide us to the straight path!

The path of those You have blessed, those who incur no anger and who have not gone astray.

(Quran – Chapter 1)

Show me the right path, O Lord; Point out the road for me to follow.

Lead me by your truth and teach me, For you are the God who saves me. All day long I put my hope in you. (Psalm 25:4-5)

﴿ Our Lord! Grant us good in this world and good in the life to come and keep us safe from the torment of the Fire ﴿
(Quran 2:201)

﴿ Our Lord! Behold we have heard a voice calling us unto faith: "Believe in your Lord" as we have believed. ﴿ (Quran 3:193)

﴿ Our Lord! Forgive us our sins and efface our bad deeds and take our souls in the company of the righteous. ﴿ (Quran 3:193)

﴿ Our Lord! Forgive us our sins as well as those of our brethren who proceeded us in faith and let not our hearts entertain any unworthy thoughts or feelings against [any of] those who have believed. Our Lord! You are indeed full of kindness and Most Merciful ﴿ (Quran 59:10)

﴿ Our Lord! Perfect our light for us and forgive us our sins, for verily You have power over all things. ﴿ (Quran 66:8)

This book is written with a hope that it would become a source for our Jewish brothers and sisters to come closer to God by following His right path and path of those that He blessed.

WHAT IS JUDAISM?

Followers of Judaism are known as Jews and they believe in the prophetic mission of Prophet Moses (pbuh).

Judaism is considered by religious Jews to be the expression of the covenantal relationship that God established with the Children of Israel.

Judaism is a monotheistic religion. We will explain this aspect further with references from Jewish scriptures later on in this book.

The Jews are an ethno-religious group and include those born Jewish and converts to Judaism. In 2012, the world Jewish population was estimated at about 14 million, or roughly 0.2% of the total world population. About 42% of all Jews reside in Israel and about 42% reside in the United States and Canada, with most of the remainder living in Europe, and other minority groups spread throughout the world in South America, Asia, Africa, and Australia.

RELIGIOUS TEXTS:

Torah is the foundational text of Judaism. It is considered to be a part of the larger text known as the Tanakh or Hebrew Bible.

The Jews have, from one generation to another, handed down their Old Testament, as the faultless words of Moses (pbuh) and

the prophets. The "Old testament" is made up of the "Torah" (Tawrat), (which is also called "the Pentateuch"), and the "books of the Prophets".

The "Torah" consists of the first five books of the Old Testament. They are believed by the Jews to have been written by Moses (pbuh). These five books are: "Genesis", "Exodus", "Leviticus", "Numbers", and "Deuteronomy". After the Christians decided to incorporate the Old Testament into their Bible, they began to study these books in great detail.

At this point, I consider it important to further elaborate Old and New Testament.

“Old” and “New” Testament:

The present day Bible is a canonical collection of texts sacred in Judaism and Christianity.

The word "canon" comes from the Greek "*κανών*", meaning "rule" or "measuring stick". In other words, it refers to a set of rules or a divine law or 'Shariah'.

There is no single "Bible" and many Bibles with varying contents exist. The term Bible is shared between Judaism and Christianity, although the contents of each of their collections of canonical texts is not the same. Different religious groups include different books within their Biblical canons, in different orders, and sometimes divide or combine books, or incorporate additional material into canonical books. This leads to an undeniable mixing of human elements in word of God. Reason for this is forgery that has set foot in these books over centuries (There is a whole section dedicated to discuss this forgery later on this book).

The Old Testament is the first section of the Christian Bible and is based primarily upon the Hebrew Bible (term used by biblical scholars to refer to the Tanakh), a collection of religious writings by ancient Israelites.

It is the counterpart to the New Testament, the Christian Bible's second section.

For a layman, Old Testament is what is attributed to prophets before Jesus (Moses, David and others). Whereas New Testament is what is attributed to Jesus.

According to Christian sources, Old Testament was preserved in Hebrew language and New Testament in Greek.

The Old Testament canon varies between Christian denominations. Protestants accept only the books found in the canon of the Hebrew Bible, dividing them into 39 books, while Catholic, Eastern Orthodox, and Oriental Orthodox churches accept somewhat larger collections of writings.

To me, this massive confusion and disagreement regarding “what is word of God and what is not” is a major reason for a rising number of atheists across the globe, mainly coming from Christian, Buddhist and Jewish backgrounds. Any person who reflects on this would easily conclude that God cannot leave mankind in such a confusion and lack of clear direction. Also, it is to be understood that if something is written by God, there should be no confusion and contradiction in it. If there is confusion and contradiction in it, it indicates human forgery. Continue reading to discover more about this.

The Old Testament consists of many distinct books **written, compiled, and edited by various authors** over a period of centuries. It is not entirely clear at what point the parameters of the Hebrew

Bible, the basis for the Christian Old Testament, were fixed. Some scholars have opined that the canon of the Hebrew Bible was established already by about the 3rd century BC; Evidence from early Judaism and early Christianity, however, would seem to undermine such an early date! The development of the various forms of the Christian Old Testament, at any rate, **continued for centuries!!**

Again a rational thinker cannot rule out the fact that it is impossible to ensure textual integrity in writing of a text is spread over such a long time (centuries!).

The books of the Old Testament can be broadly divided into several sections:

- 1) The first five books or Pentateuch (Torah);
- 2) The history books telling the history of the Israelites, from their conquest of Canaan to their defeat and exile in Babylon;
- 3) The poetic and "Wisdom" books dealing, in various forms, with questions of good and evil in the world;
- 4) And the books of the biblical prophets, warning of the consequences of turning away from God.

As mentioned above, The "Torah" consists of the first five books of the Old Testament.

They are believed by the Jews to have been written by Moses (pbuh).

These five books are:

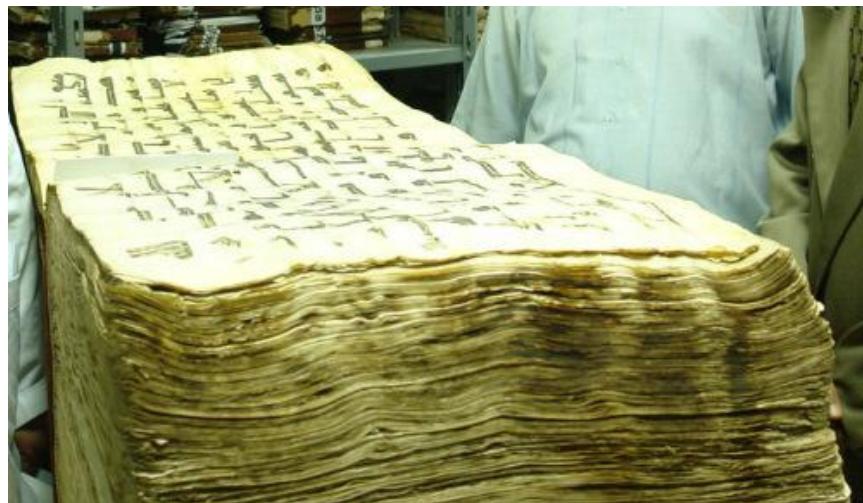
"Genesis", "Exodus", "Leviticus", "Numbers", and "Deuteronomy".

We will refer to these texts frequently in this book.

After the Christians decided to incorporate the Old Testament into their Bible, they began to study these books in great detail.

Preservation of Quran

Quran was written during Prophet Muhammad (PBUH)'s life time by his noble companions and was memorized by a majority amongst them. It then went through a comprehensive compilation and dissemination process very soon after the Prophet's demise by 1st caliph of Islam, Abu Bakr. Even the earliest parchments of Quran are still preserved. The historical credibility of the Qur'an is further established by the fact that one of the copies sent out by the Caliph Uthman is still in existence today. It lies in the Museum of the City of Tashkent in Uzbekistan, Central Asia. A facsimile of the mushaf in Tashkent is available at the Columbia University Library in the USA. This copy is proof that the text of the Qur'an we have in circulation today is identical with that of the time of the Prophet and his companions. A copy of the mushaf sent to Syria (duplicated before a fire in 1310AH/1892CE destroyed the Jaami' Masjid where it was housed) also exists in the Topkapi Museum in Istanbul, and an early manuscript on gazelle parchment exists in Dar al-Kutub as-Sultaniyyah in Egypt. More ancient manuscripts from all periods of Islamic history found in the Library of Congress in Washington, the Chester Beatty Museum in Dublin (Ireland) and the London Museum have been compared with those in Tashkent, Turkey and Egypt, with results confirming that there have not been any changes in the text from its original time of writing



Copy of Quran Attributed to Uthman Ibn Affan

Uthman's compilation and distribution of Quran was a response to claims that some people were reading Quran differently. He then standardized the text based on inputs from other companions who had memorized the whole Quran and also used compilations from Abu Bakr, the first caliph of Islam. Uthman then circulated the copies of this standardized text and asked any variants to immediately disposed off.

Thus, due to the efforts of the early companions, with Allah's assistance, the Qur'an as we have it today is recited in the same manner as it was revealed. This makes it the only religious scripture that is still completely retained and understood in its original language. Indeed, as Sir William Muir states, "There is probably no other book in the world which has remained twelve centuries [now fourteen] with so pure a text".

Memorization of the Qur'an emerged into a continuous tradition across the centuries, with centres and schools for memorization being established across the Muslim world. The Qur'an is perhaps the only book, religious or secular, that has been memorized completely by millions of people. Leading orientalist Kenneth Cragg reflects that "this phenomenon of Qur'anic recital means that the text has traversed

the centuries in an unbroken living sequence of devotion. It cannot, therefore, be handled as an antiquarian thing, nor as a historical document out of a distant past. The fact of hifz (Qur'anic memorization) has made the Qur'an a present possession through all the lapse of Muslim time and given it a human currency in every generation, never allowing its relegation to a bare authority for reference alone". There is no other book in this world that is preserved and blessed like this.

God took the guardianship of Quranic preservation Himself and it is preserved to-date and will always remain, inshaAllah.

﴿ Behold, it is We Ourselves who have bestowed from on high, step by step, this reminder (Quran)? and, behold, it is We who shall truly guard it [from all corruption]. ﴾ (Quran 15:9)

﴿ Our Lord! We believe in what Thou hast revealed, and we follow the Messenger. Then write us down among those who bear witness ﴾ (Quran, 3:53)

Quran can be correctly understood following simple guidelines outlined by early muslims. Those interested in exploring about this further can read through Dr. Bilal Philip's book "Usool At-Tafsir". This would not only present the miraculous nature of Quranic text and its unchanged status since its revelation, but would also dismiss any confusion spread by those who misquote verse of Quran or quote off-context to mislead common muslim and non-Muslim readers. A rationale reader can further explore any authentic exegesis of Quran to

explore further about the message of Quran and judge if it is a word from God or not!

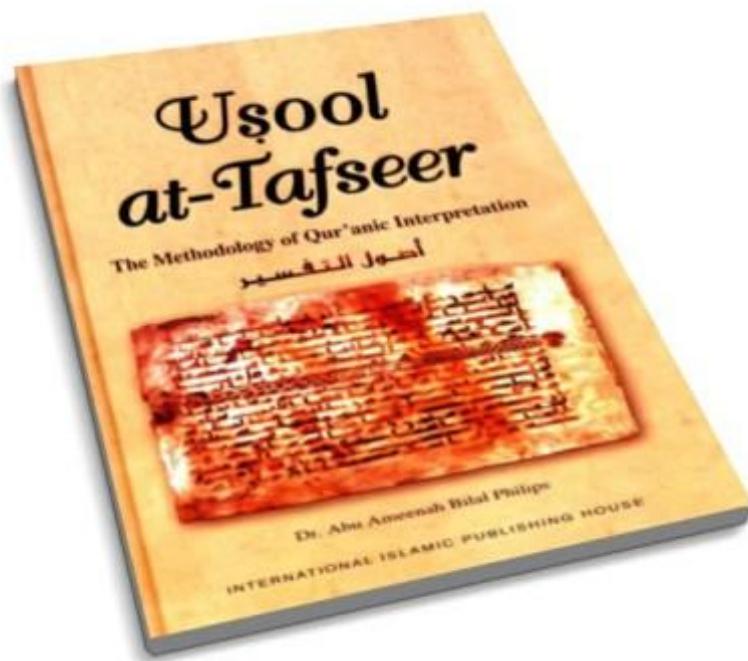


Figure: Title page of book “Usool at Tafsir” by Dr. Bilal Philips

Rational readers, by doing minimal amount of research can easily find out about which of the three scriptures has stayed unchanged: Quran, Torah or Bible!

The next logical question to ask ourselves is “why? Why would God protect a scripture and why not the others”. I will not answer this question and would leave it for readers to reflect upon!

Islamic Belief about Torah:

Muslims belief in originally revealed Torah as a divine book and it is mentioned 18 times in Holy Quran as a revelation from God.

In Chapter 5 of Quran, Allah mentions:

﴿ Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah , and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed - then it is those who are the disbelievers. ﴾ (Quran 5:44)

In the same chapter, Allah also mentions:

﴿ And We sent, following in their footsteps, Jesus, the son of Mary, **confirming** that which came before him in the Torah; and We gave him the Gospel (Injeel or Bible), in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the righteous. ﴾

Forgery in Religious Scriptures:

It is mentioned in Quran that over a period of time, followers of older scriptures altered God's word and abandoned certain parts of it:

﴿ And because of their breaking their covenant, We (Allah) have cursed them and made hard their hearts (of those who break the

covenant). They change words from their places and have abandoned a good part of the message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeed). Verily! Allah loves the kindly ﴿ (Quran 5:13)

Independent researchers have proven this a number of times despite common Jewish belief that bible is unchanged.

I am attaching some experts from relevant news on this aspect from “The Times of Israel”.

As on Nov 16, 2014, this article can be accessed from following location:

<http://www.timesofisrael.com/controversy-lurks-as-scholars-suss-out-original-biblical-text/>

“According to Jewish tradition, the Torah is so sacred that even a single error made on a single letter renders the entire scroll unusable. And yet the Hebrew Bible — including the Torah, its first five books — is riddled with corruptions and alterations that have accrued and been passed down over the millennia.”

“For the past 14 years, the team behind “The Hebrew Bible: A Critical Edition” has been laboring on a project to sift through the text and reverse the accumulated imperfections and changes, returning the books of the Hebrew Bible to something like their original versions.”

“The difficulties in the project stem from the Bible’s long history of transmission from scribe to scribe through the centuries. HBCE is

trying to reverse engineer that process, to sift through the various extant texts of the Bible and — by analyzing grammatical glitches, stylistic hitches and contradictions of the texts — establish a reading closer to if not the original, then at least the archetype on which the subsequent copies were based.”

“The text of the Hebrew Bible now being used descends from what is called the Masoretic text, which was assembled between the sixth and 10th centuries by Jewish scribes and scholars in present-day Israel and Iraq. But even among the various versions of the Masoretic text there are subtle differences.”

Many of today’s printings of the Hebrew Bible come from the Second Rabbinic Bible, a text assembled in 16th-century Venice. The Jewish Publication Society uses the Leningrad Codex, which at approximately 1,000 years old is the oldest complete surviving text. Still others use the 10th-century Aleppo Codex, which the Torah scholar Maimonides praised for its accuracy but has been missing much of the Torah since a 1947 fire.”

“Contemporary scholars seeking to understand the history of the Hebrew Bible’s text utilize a range of other sources, including ancient Greek and Syriac translations, quotations from rabbinic manuscripts, the Samaritan Pentateuch and others. Many of these are older than the Masoretic text and often contradict it, in ways small and large.”

“Some of the errors are natural outgrowths of the process of scribal transmission — essentially typos in which the scribe mistook one letter for another, skipped a word or transposed words. In other cases the

scribes may have changed the text intentionally to make it more comprehensible or pious.”

This clearly indicates a presence of intentionally added human element.

“The level of variation differs from book to book. Hendel estimates that it ranges from approximately 5 percent in Genesis to some 20%-30% in books such as Samuel and Jeremiah. While many changes are small, others are more substantial.”

“The book of Jeremiah in the Septuagint is approximately 15%-20% shorter than the version in the Masoretic text, and the text appears in a different order. In this case, editors are not just dealing with glitches but with entirely different versions of the same text.”

Another Orthodox Jewish source mentioned about this project as follows:

“Scholars in this out-of-the-way corner of the Hebrew University campus have been quietly at work ... tracking every single evolution of the text over centuries and millennia. **And it has evolved, despite deeply held beliefs to the contrary.**”

They further explain,

“The Book of Jeremiah is now one-seventh longer than the one that appears in some of the 2,000-year-old manuscripts known as the Dead Sea Scrolls. Some verses, including ones containing a prophecy about the seizure and return of Temple implements by Babylonian soldiers, appear to have been added after the events happened.”

Explaining the age of the scripture being used as a measuring stick for any variations, they explain:

“The year the Bible Project began, 1958, was the year a priceless Hebrew Bible manuscript arrived in Jerusalem after it was smuggled out of Aleppo, Syria, by a Jewish cheese merchant who hid it in his washing machine. This was the 1,100-year-old Aleppo Codex, considered the oldest and most accurate version of the complete biblical text in Hebrew. The Bible Project's version of the core text – the one to which the others are compared – is based on this manuscript. Other critical editions of the Bible, such as one currently being prepared in Stuttgart, Germany, are based on a slightly newer manuscript held in St. Petersburg, Russia. “

It may be surprising to many jews that the scripture being referred here is 300 years younger than the preserved scripture of Quran, written by Uthman Ibn Affan, Prophet Muhammad's close companion and third caliph of Islam (despite the fact that Torah was revealed on Moses, centuries before God revealed Quran)

The same website also claims,

"A believing Jew claims that the source of the Bible is prophecy," said the project's bearded academic secretary, Rafael Zer. "But as soon as the words are given to human beings - with God's agreement, and at his initiative – the holiness of the biblical text remains, even if mistakes are made when the text is passed on."

Are they letting us believe that it is all right to believe man-made changes! If men could change things then (and it was approved by

God), can they make changes now as well. If so, can we add what we like and remove what we don't?

Most of Jews may be following Torah with all the good intentions and to seek God's pleasure. However, as discussed above, it seems to have changed and got altered over last many centuries. It is therefore a need of time for all Jews to consider if God stopped His revelation after Moses or it continued over many centuries. If that be the case, by not following what was revealed from God after Moses, a person many of the commands of God.!

I question all rational and logical thinking minds to ponder upon this and ask themselves if what they follow is the final religion of God that they have to follow to attain eternal reward and paradise? Or there is enough doubt in the scriptures that have been altered by men. Don't they think that it is the time to find out the true religion of God. And if they decide to explore other religions, what should be the criteria for them to be 'true religion of God'? Should it be based on what they hear from non-scholarly or biased sources or should it be based on an un-biased first-hand study? When you try to answer these questions, please keep in mind that it is not me who needs these answers. It is you, yourself!

When I asked above questions, I was looking for those Jews which are described as follows:

﴿ Of the people of Moses (i.e., the Jews) there is a section who guide and do justice in the light of truth. ﴾ (Quran 7:159)

And:

“The one whose walk is blameless, who does what is righteous, who speaks the truth from their heart” (Psalm 15:2)

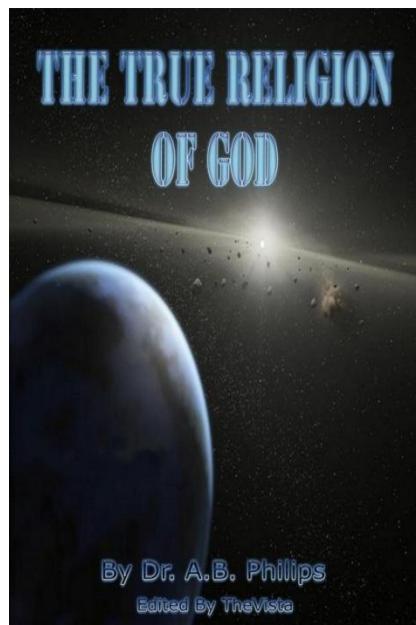
And for such people, I would present two more verses from Quran to explore in their pursuit of truth and un-biased research:

﴿ And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from what has come to you of the truth. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ. ﴾ (Quran 5:48)

﴿ O People of the Scripture! There has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book. By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path. ﴾ (Quran 5:48)

Appendix 1 highlights some more aspects related to textual authenticity.

I sincerely pray to God that all those who are sincere in their quest of finding the truth, find it! May they all be guided towards the light! May



their hearts get enlightened by the light of love of their true Lord, the Lord of All the worlds!

Title of Dr. Bilal Philip's Book: "**The True Religion of God**"

CONCEPT OF GOD IN JUDAISM AND ISLAM:

Muslims believe in one, unique, incomparable God, Who has Neither a son nor a partner, and that none has the right to be worshipped but Him alone. He is the only true God, and every other deity is false. He has the most magnificent names and sublime perfect attributes. No

one shares His divinity, nor His attributes. In the Quran, God describes Himself:

﴿ Say, “He is God, the One. God, to Whom the creatures turn for their needs. He begets not, nor was He begotten, and there is none like Him.” ﴾ (Quran, 112:1-4)

As mentioned before, Judaism's core belief is also monotheism.

One of the famous Jewish websites presents the Jewish belief in monotheism as follows:

“When people around the world were worshiping thunder and wind, the Jews had but one word to say - God. When people were lionizing the Spartan and the gladiator, the Jews had but one word to say - God.”

Following is a collection of verses from Torah that further reinforce this point of view.

The book of Deuteronomy contains an exhortation from Moses (pbuh): "Shama Israelu Adonai Ila Hayno Adna Ikhad"

"Hear, O Israel: The Lord our God is **ONE** Lord"
[The Bible, Deuteronomy 6:4]

"I am Lord, and there is none else. There is no God besides me."
[The Bible, Isaiah 45 : 5]

"I am God, and there is none else; I am God, and there is none like me."

[The Bible, Isaiah 46:9]

Judaism also condemns idol worship in the following verses:
"Thou shalt have no other gods before me."

"Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth."

A similar message is repeated in the book of Deuteronomy:

"Thou shalt have none other gods before me."

"Thou shalt not make thee any graven image, or any likeness of anything that is in heaven above, or that in the earth beneath, or that is in the water beneath the earth."

"Thou shalt not bow down thyself unto them, nor serve them"

[The Bible, Deuteronomy 5:7-9]

To all open minds, following is the message from Quran:

﴿ Say (O Muhammad): "O people of the Scriptures (Jews and Christians): Come to a word that is JUST between us and you, that we worship none but God , and that we associate no partners with Him, and that none of us shall take others as lords besides God. Then, if they turn away, say " "Bear witness that we have submitted our will to God" ﴾ (Quran 3:64)"

MUHAMMAD IN JEWISH SCRIPTURES (THE OLD TESTAMENT)

The coming of Muhammad (SAW) is foretold in the Torah but the Rabbi's of the time hid it from people. One of the Prophet's wives, Saffiyah, was originally from Jewish background before converting to Islam. She converted when she found her father and uncle along with other tribesmen agreeing that Muhammad (SAW) was the Prophet foretold in their scriptures. However, they agreed not to let word spread as that will affect their control and influence in the land. As a result of this corruption, Saffiyah's (RA) perceptions changed about Muhammad (SAW).

It is to be understood that Old and New Testament are not the lone source of proving Prophet Muhammad (PBUH)'s prophet-hood or finality of Islam as religion owing to massive amount of man-made changes in these scriptures. For example, the word "Muhammad-im" is mentioned in songs of Solomon. But while trying to prove the fact that it is not about prophet Muhammad, Christian apologists go to an extent that they declare this chapter to be non-trustworthy owing to intimate discussions between Solomon and his wife (as attributed). This discussion goes to such an extent that they are led to believe that it cannot be a divine guidance. This is a trigger for those who are willing to think. As I have suggested earlier and would re-iterate again, to seek the truth, one has to come out of his or her shell and analyse all available information without any pre-conceived results. Quran and Prophetic traditions of Islam are an evidence for themselves, only if seen with an

Let us now look at some passages from Torah to explore the prophecies about Prophet Muhammad (PBUH).

Muhammad (pbuh) prophesised in the book of Deuteronomy:

God Almighty speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, **like unto thee**, and will put my words in his mouth; and he shall speak unto them all that I shall command him."

Prophet Muhammad (pbuh) is like Moses (pbuh):

- i) Both had a father and a mother (unlike Jesus).
- ii) Both were married and had children (unlike Jesus)
- iii) Both were accepted as Prophets by most of their people in their lifetime (unlike Jesus)
- iv) Both besides being Prophets were also rulers of states (unlike Jesus)
- v) Both brought new laws and new regulations for their people (unlike Jesus who came to guide the Israelites")
- vi) Both died a natural death (Unlike Jesus who according to Christian belief was killed on Cross and according to Muslim belief was taken to skies alive by God)

The Arabs are the descendants of Ishmail (PBUH) and the Jews are the descendants of Isaac (PBUH). Prophet Muhammad (PBUH)'s lineage is from Ishmail (PBUH).

Words in the mouth:

Prophet Muhammad (pbuh) was unlettered and whatever revelations he received from God Almighty he repeated it verbatim.

The beginning of the revelation to the Messenger of Allah, Muhammad, peace and blessings be upon him, was in the form of good dreams which came true like bright daylight; then, the love of seclusion was bestowed upon him. He used to go in seclusion in the cave of Hira where he used to worship Allah continuously for many days until he desired to see his family. He would take with him food for the stay and then come back to his wife Khadija to take his food again, until suddenly the truth descended upon him while he was in the cave of Hira. The angel came to him and asked him to read. He replied, “I can’t read”. The angel repeated this again and said:

﴿ Read in the name of your Lord, who has created everything, who has created man from a clot. Read! And your Lord is the Most Generous.” ﴾ (Quran 96:1-3)

Then Allah’s Apostle returned with the Inspiration and with his heart beating severely. Then he went to Khadija bint Khuwailid, his wife, and said, “Cover me! Cover me!”. She covered him until his fear subsided and then he told her everything that happened. He said, “I fear that something may happen to me.” Khadija replied, “Never! By Allah, Allah will never disgrace you. You keep good relations with your family, you help the poor and the destitute, you serve your guests generously, and you assist those afflicted by calamities.”

Khadija then accompanied him to her cousin Waraqa bin Nawfal, a learned Christian who had a command over Hebrew. He would write from the Gospel in Hebrew as much as Allah wished him to write. He was an old man and had lost his eyesight. Khadija told Waraqa about what had happened to the Prophet. The Prophet described whatever he had seen. Upon listening to this, Waraqa said, "This is the same one who keeps the secrets whom Allah had sent to Moses. I wish I were young and could live up to the time when your people would turn you out (of your homeland)." The Prophet asked, "Will they drive me out?" Waraqa replied, "Yes, anyone who came with something similar to what you have brought was treated with hostility; and if I should remain until till the day when you will be turned out then I would strongly support you." But after **a few days** Waraqa died.

This very story of first revelation was prophesised in the book of Isaiah. chapter 29 verse 12:

"And the book is delivered to him that is **not learned** saying, 'Read this, I pray thee'; and he saith, 'I am not learned'.

Let us pause for a while and reflect upon this wisdom from God who made prophet Muhammad (PBUH) un-lettered. Had he been able to read the scripture, people would have claimed that he told things to people after reading from scriptures. Those who wanted to do that are no left with their mouth tightly shut. The other avenue they are left with to depend on is to say that he was taught by some learned man, some claim Waraqa, due to which he know all these details which no other people knew. This false claim falls badly too as Waraqa died a

few days after prophet met him. Do they claim that Prophet Muhammad had an extra-ordinary memory that lasted for 23 years in which he gave countless prophecies and communicated divine guidance. Those who want to hide this glaring truth also need to provide an answer to how and why same stories told in Quran are different to how they were told in old and New Testament. Why would prophet choose to disagree with other religions if he was seeking them to accept his message as divine guidance?

Original message of all religions is the same. It is their followers who made changes to their scriptures and claim it to be from God, following their worldly desires and arrogance. That is the reason that we are still able to find some prophecies about prophet Muhammad in these books.

Following are a few verses from Quran for those who are open to truth and willing to ponder:

﴿ Or, has he not been informed of what is in the scriptures of Musa (Moses)? -And (of) Ibraheem (Abraham) who fulfilled (the commandments): That no bearer of burden shall bear the burden of another;- And that **man shall have nothing but what he strives for;**- **And that his striving shall soon be seen;** **Then shall be rewarded for it with the fullest reward;** and that to **your Lord is the goal!" ﴾ (Quran 53:36-42)**

﴿ And in their footsteps, We sent 'Eesaa, son of Maryam (Mary), confirming the Torah that had come before him. And We gave

him the Injeel, in which was guidance and light and confirmation of the Tauraat (Torah) that had come before it, a guidance and an admonition for the Allah-fearing." ﴿Quran 5:46﴾

﴿ Those who follow the unlettered Prophet, whom they find written down with them in the Torah and the Injeel (who) enjoins them good and forbids them evil, and makes lawful to them the good things and makes unlawful to them impure things, and removes from the their burden and the shackles which were upon them; so (as for) those who believe in him and honor him and help him, and follow the light which has been sent down with him, these it is that are the successful." ﴿Quran 7:156﴾

﴿ "[It is] He Who has sent down the Book (the Qur'an) to you (Muhammad ﷺ) with truth, confirming what came before it. And he sent down the Torah and the Injeel. Aforetime, as a guidance to mankind, And He sent down the Furqaan (The Criterion) [of judgment between right and wrong (this Qur'an)]." ﴿Quran 3:3-4﴾

﴿ "This day, I have perfected your religion for you, completed My Favor upon you, and have chosen for you Islam as a religion." ﴿Quran 5:3﴾

﴿ "And We have not sent you [O Muhammad «peace be upon him»] except to all of humanity, as a giver of glad tidings and a warner, but most people know not." ﴾ (Quran 34:28)

﴿ "Indeed it is We ourselves Who have sent down the Remembrance (the Qur'an) and surely, it is We Who shall guard it [from distortion]." ﴾ (Quran 15:9)

Preservation of Quran is an undeniable fact which any honest person cannot disagree with. In the last century, an Institute of Munich University in Germany collected forty two thousand copies of the Glorious Quran including manuscripts and printed texts produced in each period in the various parts of the Islamic World. Research work was carried out on these texts for half a century, at the end of which the researchers concluded that apart from copying mistakes, there was no discrepancy in the text of these forty-two thousand copies, even though they belonged to the period between the 1st Century to the 14th Century of the Islamic era (roughly from the seventh to the twentieth century of the Common Era), and had been procured from all parts of the world. This institute, alas, perished in the bombing attacks on Germany during World War II, but the findings of its research project survived to question the world if they still have any doubts about the word of God.

I invite rational minds to think if it is possible that final, to be followed in full, word of God is full of conflicts and appears in hundreds of versions and something that they believe is not from God is preserved this way. Is not this the time to stop and think again?

As believers of the Lord most High, I ask all Jews to dive deep in this further with an open mind. If they do so with honesty and with sincerity to themselves and their God, they will find the truth, inshaAllah.

SIMILARITIES BETWEEN JUDAISM AND ISLAM

(Retrieved on 19/11/14 from: <http://www.judaism-islam.com/similarities-between-judaism-and-islam/> - Presented with minor adjustments)

The religious practices of observant Jews and Muslims are at times identical, following comparison highlights the similarities between the two religions.

I invite my Jewish brothers and sisters to ponder upon this and think that it is mainly belief on the prophets that is a key difference between Jews and Muslims. What does your heart say about this? Do you think the vast number of Christians claiming their love for Jesus is for a person that never existed? What is your opinion about 1.2 Billion muslims around the world who are ready to sacrifice their life for the honor of Muhammad, who they consider to be the final messenger of Allah. Can he be a man who was never a prophet? Muslims respect all prophets including Abraham, Isaac, Jacob, David, Moses, Jesus and Muhammad (Peace be upon them all!). I request you for a sincere thinking with an open heart.



Some core beliefs that Jews and Muslims share

	Judaism	Islam
Who they worship	<ul style="list-style-type: none">✓ There is no god but God, Muslim's know Him by the name "Allah", the root of this name is found throughout the Torah	

The Creator

- ✓ It was Allah, the all merciful, who created and sustains the universe

Prophets

- ✓ Judaism has many of the same prophets as Islam, however it does not recognise later ones like Isa, Yahya and Muhammad

- ✓ Recognises most of the prophets mentioned in the Torah (from Adam to Zechariah), with the addition of some of the Christian prophets and Muhammad

Monotheism for all

- ✓ In Judaism and Islam Adam was the first prophet and he followed a religion Muslims called Islam and that Jews call the Sheva Mitzvot Bnei Noach. Up until Moses this was the religion all of the prophets were obligated to keep.

Lineage

- ✓ Both people descend from Abraham, the Jews from his son Isaac and the Muslims from his son Ishmael



Some of the religious practices Jews and Muslims have in common

	Judaism	Islam
 Prayer		
Direction of prayers	✗ Jews face Jerusalem	✗ Muslims face Mecca
Prostration	✗ Prostrate on certain festivals (although they used to prostrate 3 times a day)	✗ Prostrate (rakat) 17 times a day
Praying with a group	✓ It is preferable to pray with a congregation	
Language of prayer	✗ Prayers are said in Hebrew and Aramaic	✗ Prayers are said in Arabic
Prayer times	<ul style="list-style-type: none"> In the morning Jews pray brachot “<i>When one can distinguish between blue and white [thread]</i>” “until the first quarter of the day 	<ul style="list-style-type: none"> At dawn Muslims should pray fajr “<i>when white thread can be distinguished by you from a black one</i>” until sunrise Shuchar after noon

<ul style="list-style-type: none"> • Shacharit from sunrise to noon • Ashrei / Mincha in the afternoon • Maariv at night • Shema before sleeping 	<ul style="list-style-type: none"> until Asr • Asr in the afternoon • Maghrib after sunset but before dusk • Isha'a at night
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→→→ Pilgrimage ←←←

Where	✗ Three times a year Jews were commanded to make a pilgrimage (<i>hag</i>) to the Temple in Jerusalem	✗ Muslims go on <i>haj</i> to the Ka'ba in Mecca
Circling	✓ They circle the Ka'ba/Temple seven times	
Sacrifice	✓ As part of the <i>hag</i> pilgrims were obligated to offer certain animals as a <i>korban</i> (sacrifice)	✓ During <i>haj</i> pilgrims are obligated to offer certain animals as a <i>qurban</i> (sacrifice)

→→→ Charity ←←←

Amount	✗ A Jew is commanded to give between 10% and 20% of their income to charity	✗ A Muslim is commanded to give 2.5% of their wealth to charity
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Attitude	✓ Charity should be given ungrudgingly
Preference	✓ There is a special obligation to give charity to the orphan, the widow and the poor

 **Modesty** 

Covering hair	✗ Married women are commanded to cover their hair	✗ All women are commanded to cover their hair
Dress	✓ Men and women are obligated to dress modestly	
Being alone together	✓ An unmarried man and woman should not be secluded alone	
Physical contact	✓ Unmarried men and women should not touch each other	
Free mixing	✓ One should avoid excessive socialising with the opposite gender	

 **Fasting** 

What is a fast	✓ A sawm / tzom (Arabic / Hebrew) is a period of time when one is not allowed to eat or drink	
Why fast?	✓ Fasting can atone for personal faults and misdeeds	
When are the	✗ There are 2 fixed 25	✗ Muslims fast during

fixed fasts	hour fasts and 5 daylight fasts every year	daylight for the entire month of Ramadan
Preferable fast days	✓ Mondays and Thursdays are considered auspicious days to fast voluntarily	

 **Purity** 

Purifying by minor ablution	How <ul style="list-style-type: none"> • Wash right hand from wrist to finger-tips three times, then repeat with left hand • In some instances the feet are also washed • Recite appropriate blessing with proper intent 	How <ul style="list-style-type: none"> • Start by making niyyah (intention) to perform wudu • Say bismillah • Wash the right hand up to the wrist three times, then similarly for the left hand • Rinse the mouth and spit out the water three times and rub the teeth • Rinse nostrils three times • Wash the face three times • Wash arm up until elbow three times, right then left • Then perform masah (wet hands should be passed all over the
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	<p>head)</p> <ul style="list-style-type: none"> • Wash right then left feet from the toes up to and including the ankles three times • Recite the shahadah • Offer two-rak'at prayer
<p>When</p> <ul style="list-style-type: none"> • Before worship • On awakening • After relieving oneself • After touching a normally clothed part of your body (private part) • Before eating bread • Before the priestly blessing • After cutting one's hair or nails • After participating in a funeral, upon leaving a cemetery, or coming within four cubits of a corpse • After touching inside of nose and ear • After touching the scalp 	<p>When</p> <ul style="list-style-type: none"> • Before worship • On awakening • After relieving oneself • After touching a private part • After vomiting • After loss of senses • After fainting • If one laughs whilst in Salah • If blood or pus left the body

<p>Purifying by major ablution</p>	<p>How</p> <p>✗ By immersing the body completely in a pool of water</p>	<p>How</p> <p>✗ By sequentially washing the entire body</p>
<p>Who needs it</p> <ul style="list-style-type: none"> • A woman that has finished her menstrual cycle (after some additional days have passed) • A woman who has given birth • One who has had an emission • One who has performed an act of intimacy • One who has come into contact with a corpse • Before a religious festival • Before going on Hajj (Islam) / the Temple (Judaism) • When converting to the religion 		
<p>Which water purifies</p>	<ul style="list-style-type: none"> • Rain water • Well water • Spring, sea or river water • Water of melting snow or hail • Water of a big tank or pond 	
<p style="text-align: center;"> Calendar </p>		
<p>Days</p>	<ul style="list-style-type: none"> • Days are from nightfall to nightfall (not midnight to midnight like in the west) • Days are named after their numerical value, e.g. Day 1, Day 2, Day 3, etc. 	
<p>Months</p>	<ul style="list-style-type: none"> • There are 29 or 30 	<ul style="list-style-type: none"> • There are 29 or 30

	<p>days in a month</p> <ul style="list-style-type: none"> • There are 12 months in a year, except for a leap year when there are 13 • In certain years an extra month is added to ensure the festival of Passover falls in the spring (Judaism has a lunisolar calendar, whereas Islam is solely lunar) 	<p>days in a month</p> <ul style="list-style-type: none"> • There are 12 months in a year
Years	<ul style="list-style-type: none"> • There are 353 – 355 days in a year, unless it is a leap year then there are 383 – 385 days • The current year (Aug 2013) is 5773 	<ul style="list-style-type: none"> • There are 34 – 355 days in a year • The current year (Aug 2013) is 1434



The Jewish and Muslim life cycle

Judaism	Islam
 Birth 	

Separation	<ul style="list-style-type: none"> ✖ After giving birth the woman becomes <i>niddah</i> for 33 days if she gave birth to a boy and 66 for a girl. 	<ul style="list-style-type: none"> ✖ After giving birth the woman becomes <i>nifas</i> for a maximum of 10 days.
Non Contact	<ul style="list-style-type: none"> ✖ While <i>niddah</i> she cannot touch her husband (there's also a tradition she shouldn't touch a Torah scroll), but she can enter a synagogue. 	<ul style="list-style-type: none"> ✖ During this time she cannot touch the Quran, enter a mosque or be intimate with her husband.
Purification	<ul style="list-style-type: none"> ✓ She purifies herself by immersing/covering her body in water at the end of this period. 	
 First days 		
Circumcision	<ul style="list-style-type: none"> ✖ The Torah commands that a baby boy should be circumcised eight days after he is born 	<ul style="list-style-type: none"> ✖ In Islam baby boys are ideally circumcised when they're seven days old (although any time before puberty is permitted).
Naming	<ul style="list-style-type: none"> ✖ Boys are traditionally named at their circumcision on the eighth day, girls are 	<ul style="list-style-type: none"> ✖ In Islam it's traditional for the child to be named on the seventh day.

named when the father next reads from the Torah in synagogue.

→→→ Coming of age ←←←

When	✗ A boy comes of age when he turns 13 and a girl when she turns 12	✗ A child comes of age when they reach puberty
Responsibility	✓ They become obligated to follow the laws.	

→→→ Marriage ←←←

Agreed amount	✗ A <i>mohar</i> (agreed amount of money) is set aside for bride, which is paid if they divorce	✗ A <i>Mahr</i> (agreed amount of money) is paid to the bride from the groom
Marriage ceremony	<p>The marriage ceremony consists of</p> <ul style="list-style-type: none"> • The betrothal (<i>erusin</i>), the groom must give something of value to the bride • A marriage contract stipulating the <i>Mohar</i> is drawn up • The wedding (<i>nissuin</i>), the bride 	<p>The marriage ceremony consists</p> <ul style="list-style-type: none"> • A marriage contract stipulating the <i>Mahr</i> is drawn up • The bride grants her guardian permission to marry her to the groom

	<p>and groom marry under a wedding canopy (chuppah)</p> <ul style="list-style-type: none"> • The bride circles the groom seven times under the canopy • The marriage contract is announced publicly • Seven blessings are said over wine, which the bride and groom then drink • The marriage sermon is then given by the Jew officiating the wedding • A glass is then smashed to remind everyone that even during the happiest moments the Jewish people are still in exile • A wedding banquet usually follows the marriage 	<ul style="list-style-type: none"> • The marriage contract is announced publicly • The marriage sermon is then given by the Muslim officiating the wedding • The guardian and groom agree to the terms of the marriage • A wedding banquet usually follows the marriage
Marriage contract	<p>✗ A <i>ketubah</i> (marriage contract) between the bride and groom is</p>	<p>✗ A <i>katb el-kitab</i> (marriage contract) between the</p>

	signed by the groom and <i>two witnesses</i>	groom and guardian (wali) of the bride is signed by the groom the guardian and <i>two witnesses</i>
Obligations	✓ After marrying a husband is responsible for providing a home, food, comforts and protection. The wife is responsible for looking after the home.	
Adultery	✓ Both are forbidden from having adulterous relations	
Polygamy	The Torah and Talmud permit men to take multiple wives (though this is forbidden to ashkenazim)	Men are permitted to take up to 4 wives if they can do justice between them. If they can not give them equal rights, they are required to marry only one.
Interfaith marriage	✗ Jews are only permitted to marry Jews	✗ Muslims are forbidden to marry idolaters, however, Muslim men can marry chaste Jewish and Christian women if they follow their

original belief as revealed to them.

Divorce

Who can divorce	<ul style="list-style-type: none"> ✗ For Ashkenazim a man can only divorce a wife with her consent, for other Jews he may do so without. To divorce her, he issues a Get (divorce document) which he and two witnesses sign and deliver to the woman. Upon doing so he must pay the agreed Mohar. 	<ul style="list-style-type: none"> ✗ A man can divorce his wife for any reason he sees fit by pronouncing the talaq.
When can a woman divorce?	<ul style="list-style-type: none"> ✗ A woman can seek a divorce from her husband if he is cruel, impotent, etc. if he refuses to issue a Get she can request a rabbinic court to force the husband to issue the Get. 	<ul style="list-style-type: none"> ✗ A woman can seek a divorce from her husband, but she usually has to repay the Mahr. If he does not grant her a divorce, she may still seek it from an Islamic court. They can only grant her a divorce if she can prove her husband was cruel, impotent or unable to

Re-marriage	<ul style="list-style-type: none"> • They are permitted to re-marry each other, unless they remarried or had sexual relationships with others. • Once the Get has been served they are free to re-marry 	<ul style="list-style-type: none"> • If the man has said the talaq three times or if the woman has married someone else they are not permitted to re-marry each other. • After divorcing: a woman must wait one menstrual cycle before remarrying
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Death and burial

Last words	<p>✗ If possible one should say the confession prayer followed by “Hear O’Israel, the Lord is my God, the Lord is One”</p>	<p>✗ If possible one’s last words should be “there is no god but God, Muhammad is His messenger”</p>
Treating the corpse	<p>✓ The body is washed and wrapped in a shroud</p>	
When is the burial	<p>✗ The corpse is buried as soon as possible (ideally the next day)</p>	<p>✗ The corpse should be buried as soon as possible (ideally the</p>

		same day)
Direction of grave	✗ The body is buried facing Jerusalem	✗ The body is buried facing Mecca
Cremation	✓ Cremation is strictly forbidden	
Mourning	✗ The immediate family mourn for 7 days by sitting shiva, after which they arise and continue to mourn for another 23 days	✗ The immediate family mourn for 3 days
Afterlife	✓ Both teach of the immortality of the soul, the righteous are rewarded with the Gardens of Paradise, while the wicked are punished with Gehinom (Jahannam)	

Dietary laws, similarities between kosher and halal

	Judaism	Islam
 Forbidden foods 		
Slaughter	<ul style="list-style-type: none"> • Ideally the slaughterer should be a pious Jew 	<ul style="list-style-type: none"> • Ideally the slaughterer should be a pious man

- The slaughter (shechitah) involves cutting across the neck of the animal with a non-serrated blade in one clean attempt in order to sever the main blood vessels.
- The slaughterer says the following prayer before the act “Blessed are You, Hashem, our God, Sovereign of the universe, Who has commanded us regarding shechitah” (unlike Islam, one blessing can cover a period of slaughtering)
- The spinal cord must be avoided during slaughter.
- The blood must be drained from the animal
- After slaughter, the animal must be examined to ensure that it is fit for consumption.
- The slaughter (dhabiba) involves cutting across the neck of the animal with a non-serrated blade in one clean attempt in order to sever the main blood vessels.
- The slaughterer says the following prayer before each act “By the name of God the most gracious”
- The spinal cord must be avoided during slaughter.
- The blood must be drained from the animal
- After slaughter, the animal must be examined to ensure that it is fit for consumption.

		that it is fit for consumption.	
Forbidden meat	<ul style="list-style-type: none"> • Swine • Any animal that doesn't chew the cud or have cloven hooves (sheep, cattle, deer, etc. are permitted) • Certain birds (e.g. birds of pray) • Meat that wasn't ritually slaughtered (e.g. carrion) 	<ul style="list-style-type: none"> • Swine • Certain birds (e.g. birds of pray) • Meat that wasn't ritually slaughtered (e.g. carrion) 	
Blood	✓Forbidden (treif / haram)		
Amphibians	✓Forbidden (treif / haram)		
Insects	✓Forbidden (treif / haram), however both Jews and Muslims are permitted to eat a small number of specific locust and grasshoppers, but today only a small numbers Jews and Muslims in places like Yemen have retained this tradition.		
Aquatic creatures	<p>✗The Torah only permits creatures with fins and scales (fish), any other creature drawn from the water is</p>	<p>✗The Quran teaches that all creatures from the sea are halal. However, Hanafi Sunnis (who comprise</p>	

forbidden.

the majority of
Muslims) echo the
Torah only permit fish.

Forbidden drinks

Alcohol

✗ Permitted in
moderation

✗ Forbidden (haram)

FROM JUDAISM TO ISLAM

“How blessed is he whose transgression is forgiven, Whose sin is covered! How blessed is the man to whom the LORD does not impute iniquity, And in whose spirit there is no deceit!”

(Pslam 32:2)

﴿ “Except those who repent and believe and do righteous deeds; for those, God will change their sins into good deeds, and God is Oft-Forgiving, Most Merciful.” (Quran 25:70) ﴾

The word “Muslim” means one who submits to the will of God, regardless of their race, nationality or ethnic background. Becoming a Muslim is a simple and easy process that requires no pre-requisites. One may convert alone in privacy, or he/she may do so in the presence of others.

If anyone has a real desire to be a Muslim and has full conviction and strong belief that Islam is the true religion of God, then, all one needs to do is pronounce the “Shahada”, the testimony of faith.. The “Shahada” is the first and most important of the five pillars of Islam.

With the pronunciation of this testimony, or “Shahada”, with sincere belief and conviction, one enters the fold of Islam.

Upon entering the fold of Islam, purely for the Pleasure of God, all of one’s previous sins are forgiven, and one starts a new life of piety and righteousness. The Prophet said to a person who had placed the

condition upon the Prophet in accepting Islam that God would forgive his sins, as Prophet Muhammad (Peace be Upon Him) said:

﴿ “Do you not know that accepting Islam destroys all sins which come before it?” ﴾ (Saheeh Muslim)

When one accepts Islam, they in essence repent from the ways and beliefs of their previous life. One need not be overburdened by sins committed before their acceptance. The person's record is clean, and it is as if he was just born from his mother's womb. One should try as much as possible to keep his records clean and strive to do as many good deeds as possible.

The Holy Quran and Hadeeth (prophetic sayings) both stress the importance of following Islam. God states:

﴿ “The only religion in the sight of God is Islam...” ﴾ (Quran 3:19)

In another verse of the Holy Quran, God states:

﴿ “If anyone desires a religion other than Islam, never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost (their selves in the Hellfire).” ﴾ (Quran 3:85)

In another saying, Muhammad, the Prophet of God, said:

﴿ “Whoever testifies that there in none worthy of being worshipped but God, Who has no partner, and that Muhammad is His slave and Prophet, and that Jesus is the Slave of God, His Prophet, and His word[1] which He bestowed in Mary and a spirit created from Him; and that Paradise (Heaven) is true, and that the Hellfire is

true, God will eventually admit him into Paradise, according to his deeds.” ﴿ (Saheeh Al-Bukhari)

The Prophet of God, may the blessing and mercy of God be upon him, also reported:

﴿ “Indeed God has forbidden to reside eternally in Hell the person who says: ‘I testify that none has the right to worship except Allah (God),’ seeking thereby the Face of God.” ﴾ (Saheeh Al-Bukhari)

The Declaration of the Testimony (Shahada)

To convert to Islam and become a Muslim a person needs to pronounce the below testimony with conviction and understanding its meaning:

I testify “La ilah illa Allah, Muhammad rasoolu Allah.”

The translation of which is:

“I testify that there is no true god (deity) but God (Allah), and that Muhammad is a Messenger (Prophet) of God.”

There are numerous testimonials available from Jews who convert to Islam and can easily be found on internet (www.jews-for-allah.com is good resource for this). Just to give an idea about experiences of some new muslims who convert from Judaism, following are a couple of articles.

Interview With Former Rabbi

(This interview can also be accessed from a number of sources including:

<http://www.jews-for-allah.org/>,
<http://www.islamreligion.com/>,
<http://www.esinislam.com/>
and many others)



Every person has a different way of coming to the Truth. For Moisha Krivitsky, this way led through a faculty of law, a synagogue and a prison. The lawyer-to-be becomes a Rabbi, then he converts into Islam and finds himself in prison. Today Musa (this is the name he has adopted when he became a Muslim) lives in a small mosque in Al-Burikent, a mountain area of Makhachkala, and works as a watchman in the Central Juma mosque.

Following is an interview with Brother Musa discussing his journey to Islam.

Interviewer - Musa, before we began talking, you asked what we were going to talk about. I said: 'About you.' 'What's so interesting about me?' you wondered. 'I live in the mosque'.

How did you come to live in the mosque?

- Well, I just dropped in... and stayed.

Interviewer - Did you find the way easily?

- With great difficulty. It was hard then, and it isn't much easier now. When you go deeply into Islam's inner meaning, you understand that this religion is very simple, but the way that leads to it may be extremely difficult. Often, people don't understand how a person could be converted into Islam 'from the other side', as it were. But there are no 'sides' here: Islam is everything there is, both what we imagine and what we don't imagine.

Interviewer - Musa, as a matter of fact, we were given this fact as a certain sensation: a Rabbi has turned Muslim.

- Well, it has been no sensation for quite a long while already - it's more than a year that I did this. It was strange for me at first, too. But it wasn't an off-the-cuff decision. When I came into Islam, I had read books about it, I had been interested.

Interviewer - Did you finish any high school before coming to the synagogue?

- Yes, I finished a clerical high school. After graduation, I came to Makhachkala, and became the local Rabbi.

Interviewer - And where did you come from?

- Oh, from far away. But I've already become a true Daghestani, I've got a lot of friends here - both among Muslims and people who are far from Islam.

Interviewer - Let's return to your work in the synagogue.

- It was quite a paradoxical situation: there was a mosque near my synagogue, the town mosque. Sometimes my friends who were its parishioners would come to me - just to chat. I sometimes would come to the mosque myself, to see how the services were carried out. I was very interested. So we lived like good neighbours. And once, during Ramadan, a woman came to me - as I now understand, she belonged to a people that was historically Muslim - and she asked me to comment the Russian translation of the Qur'an made by Krachkovsky.

Interviewer - She brought the Qur'an to you - a Rabbi?!

- Yes, and she asked me to give her the Torah to read in return. So I tried to read the Qur'an - about ten times. It was really hard, but gradually I began to understand, and to get a basic notion of Islam.(Here, Musa looked at my friend's son, the six-year old Ahmed, who had fallen asleep in the mosque courtyard. "Should we probably take him inside the mosque?", asked Musa.)And that woman had brought back the Torah. It turned out to be very difficult for her to read and understand it, because religious literature requires extreme concentration and attention.

Interviewer - Musa, and when you were reading the translation, you must have begun to compare it with the Torah?

- I had found answers to many questions in the Qur'an. Not to all of them, of course, because it wasn't the Arabic original, but the translation. But I had begun to understand things.

Interviewer - Does it mean that you couldn't find some answers in Judaism?

- I don't know, there's Allah's will in everything. Apparently, those Jews who became Muslims in the times of the Prophet (let Allah bless and greet him), couldn't find some answers in Judaism, but found them in Islam. Perhaps, they were attracted by the personality of the Prophet (let Allah bless him!), his behaviour, his way of communicating with people. It's an important topic.

Interviewer - And what exactly were the questions that you couldn't find answers to in Judaism?

- Before I came into contact with Islam, there were questions which I had never even tried to find answers to. Probably, an important part here had been played by a book written by Ahmad Didat, a South African scholar, comparing the Qur'an and the Bible. There is a key phrase, well-known to those who are familiar with religious issues: "Follow the Prophet who is yet to come". And when I studied Islam, I understood that the Prophet Muhammad (let Allah bless him!) is the very Prophet to be followed. Both the Bible and the Torah tell us to do it. I haven't invented anything here.

Interviewer - And what does the Torah say about the Prophet (let Allah bless him!)?

- We won't be able to find this name in the Torah. But we can figure it out using a special key. For example, we can understand what god this or that particular person in history worships. The formula describing the last Prophet (let Allah bless and greet him) is that he would worship One God, the Sole Creator of the world. The Prophet Muhammad (let Allah bless him!) matches this description exactly. When I read this, I got very interested. I hadn't known anything about Islam before that. Then I decided to look deeper into the matter and see whether there were any miracles and signs connected with the name of the Prophet (let Allah bless him!). The Bible tells us that the Lord sends miracles to the prophets to confirm their special mission in people's eyes. I asked the alims about this, and they said: "Here's a collection of true hadiths which describe the miracles connected with the Prophet (let Allah bless him!)".

Then I read that the Prophet (let Allah bless him) had always said that there had been prophets and messengers before him (let Allah be content with them). We can find their names both in the Torah and in the Bible. When I was only starting to get interested, it sounded somewhat strange for me. And then... Well, my own actions led to what happened to me. Sometimes I get to thinking: why did I read all this? Perhaps, I should say the tauba (a prayer of repenting) right now for having thoughts like that.

Interviewer - Should I understand you, Musa, that you now feel a great responsibility for becoming a Muslim, or do you have some other feelings?

- Yes, responsibility, but something else as well. I can't put my finger on it now. When a person knows Islam well, he's got both his feet

firml y on the ground. Islam helps a person understand who he is, where he comes from, what he is there for.

I would be insincere if I said that the all the Daghestani are such 'knowing' Muslims. We sometimes talk about it in the mosque and I like to say that there are not so many real Muslims in Daghestan - only the ustaths (learned theologians) and their students, and the rest of us are just candidates. I can't say that we do what the sunna requires, we're only trying to. And when we don't do what we should, we're trying to invent some clever excuses. These efforts should have better been applied to doing our duty. It's hard for me to watch this.

Sometimes, I'm distracted by what is happening around me, as well. I haven't got strength enough to fight this, and the weakness of my nature shows clearly here. I can't say I'm totally helpless, but I have no right to say that I've achieved anything in Islam. I've only got torments.

When I understood that I had to become a Muslim, I thought that Islam was a single whole - one common road, or a huge indivisible ocean. Then I saw that there were a lot of trends in Islam, and new questions appeared. All these trends are like whirlpools, they whirl and whirl... it's very hard! If a person tells you: "Look, we fulfil all the hadiths, only we understand áðó Qur'an correctly", then you follow this person, because you think that he speaks true things, and because you want to please Allah. But then, after a couple of months, you understand that these claims were false. Allah controls us. And you think: if this way is the right way, then why is there something that goes the wrong way?

Interviewer - Musa, and what brought you into the prison?

- A good question, this, isn't it?

Interviewer - Who welcomed you there?

- If there's Allah's will to everything, then this was His will as well. Regarding life from behind the barbed wire, going through all of this, that was a certain school for me.

Interviewer - How did it happen?

- I've recently seen a programme on the TV, and a representative of the Chechen republic in Moscow - I forget his name now, I believe he had some beautiful, French-sounding name, something like Binaud - he said that if the authorities were going to carry on like they had done before - barging into homes, planting drugs and weapons on people - then the people would be out in the streets protesting. This has happened to many here. So there was something planted on me. Then they came and took me away at night.

Before that, I had had a certain notion about the forces of the law here... well, I couldn't think they would use such, well, not very polite methods. Islam doesn't let me use a stronger word. Allah estimates what every man does, and those people will have to answer for what they have done.

But the three months I spent in prison, they probably helped me to make my faith stronger. I saw how people behaved under the extreme circumstances, both Muslims and non-Muslims, how I behaved.

It would be good, of course, if the people in power would pay their attention to this problem. They shouldn't be trying to eradicate Islam with such unsavoury methods.

Interviewer - Musa, why were the authorities frightened by you?

- No idea. Even children aren't afraid of me.

At this moment, our conversation was interrupted by a stunningly beautiful azan.

Interviewer - Is there a muezzin in your mosque?

- Yes, his name is Muamat Tarif, it was him that we've just heard.

Interviewer - And there's only you and him who works in this mosque?

- Well, as a matter of fact, only he works. He allows me... I still can't get used to things after prison. He allows me to live here. It's hard to recall this. I had a certain trouble with the people whose flat I was living in, the understanding between us somehow failed. I started perceiving them in a different way. But it's probably bad to be looking for other people's drawbacks, I've probably got more.

People started arriving to the mosque. We rose and hastened for the prayer, too.

After the prayer, we tarried a little, but I thought as I was walking towards this bench we're sitting on: "It's all right, Musa seems to have a lot of spare time". Is that right?

- Well, it depends on what we mean by time. As for every Muslim, my time is divided into certain stretches, between the prayers. The time to do something.

Interviewer - And what do you do here in this mosque?

- I just live here after some very unpleasant things that happened to me. Before that, I had lived here, an Al-burikent, at a flat. I don't even want to think about it now. I remember being taken out of bed at one or two in the morning, feeling a hand grenade in my bed and cuffs on my wrists: "What do you need Islam for, you Jew?" Well... Then they tried to shoot me, then I was beaten. At first a friend helped me with my ablutions, because I couldn't walk. But then I recovered, alhamdulillah, in about two months. It's a bit funny, because it reminds of a doctor who prescribes guillotine for headache. They say: there are a lot of problems in Daghestan, in Islam. That's a mistake. The problems are in the people.

Interviewer - And what was the crime you were accused of, and why has your conviction not been stricken off your record?

- Well, there's been an amnesty recently, they've cut me a little slack. But the police and the Ministry of internal affairs still control us, it's their job. The main thing is to make them see what Islam really is, and that's what we're trying to explain to them. The seventy years building of Communism hasn't left Daghestan unchanged. Although it still remains the stronghold of Islam in Russia, we have the Islamic traditions well preserved. But sometimes when I walk the streets of the town, I get to thinking that the people don't quite understand what Islam is. Some, so-called, ethnic Muslims... words fail me.

Interviewer - Did you avoid the question on the nature of your crime on purpose?

- No, it was illegal weapon keeping. I've forgiven those people, of course, although I used to be very angry with them. What matters is the Islam, and the things that are good for it.

Everyone's been somehow shaken up by all this. Those who were not interested in Islam, became interested. Those who were only fake Muslims, moved away. I know many examples, I've often met people like this, sometimes these people were close to me. They would sometimes use the word extremism, or would claim that they had a fundamental knowledge of the Qur'an and the Sunna. But it turned out to be a tree that is rotten. I would advise people to read the sifats (signs) of hypocrites before they go to bed every night, like fairy-tales. I used to be interested in this issue too.

It's really strange, when you think of it. Say, among the Duma deputies there are people who came to the Chechen village of Karamakhi, brought medicines to the people. The Karamaknians are still using those medicines. No one would tear them out of their beds at night or try to 'educa te' them in non-traditional methods. And still, the way that most of the people perceive Islam...

This, in fact, is the problem of Islam. I thought: you become a Muslim and all the problems go away. I hoped they would. I hoped to find Paradise. As the Qur'an says: "Allah calls into the peaceful abode, and those He loves He guides on the straight way". I thought I would find this peaceful abode. And I've been searching ever since I came into Islam, both here, in Daghestan, and in the neighbouring Chechnya,

through the so-called Sharia enclaves. They say, for example: "The law of this or that place is Sharia in the shortened form". Sometimes it's just a slogan. Here, in Russia, we're used to slogan thinking. For example, our neighbours had a slogan: "Sharia rules here!" But this wasn't the case.

Interviewer - Musa, and what kind of secular education did you have?

- Various, I could say. Well, I can read and write. I don't know what else to say. I studied at a prestigious institute. I don't think it was actually very useful in any way. But then yes, it was. It had something to do with law. One teacher had a joke: "Sincere confession relieves one's feelings and lengthens the time one does one's term". A law paradox.

Interviewer - What is the most difficult thing for you now?

- Endurance. Sabr. Sometimes I feel so desperate I could jump into the Caspian sea.

Interviewer - And the desperation comes from the fact that you want to see the "peaceful abode" around you, but find something completely different instead?

- Yes. There's much misunderstanding. I see the noble and high principles of Islam, and I see the abyss we're in. We try to get out of it, each one the way he can. But unfortunately, we don't often see our ustathes, it's not always we can reach them.

Interviewer - Well, but they're always there to meet you.

- Are they? Then my way to them must be very long. Apparently, just pronouncing the shahada (the confession of faith, which, when said by a person, signifies their belonging to Islam) is not enough. In fact, you should always confirm your being Muslim, every day. At least five times a day. Sometimes it's hard, when you argue with someone, or someone hurts you, or you see something that's going wrong. And you have to force yourself to be a true Muslim. Where are you, the "peaceful abode"? Where should I look for you?

Interviewer - In the self, probably?

- The self is to be sorted out as well. Don't forget that I came into Islam from a parallel world, and I still can't forget it. Sometimes I'm reminded of it. It's hard to educate such people.

The Qur'an tells us: not everyone believes. We have to face that it's predestined and we can do nothing about it. What we have to do is tell the truth about Islam, to show it by our own example. Unfortunately, I'm not always an example. I'm still looking for my way. I don't know if it's to the point, but I'd like to adduce the hadith of the Prophet (let Allah bless him) which tells us that the Jews will be divided into 71 group, the Christians - into 72, the Muslims - into 73 groups. The Qur'an tells us: "Be with those who tell the truth and act according to the truth". But the truth is very hard to find. Daghestan is simmering. For me, a person from the outside trying to become part of it, it's really hard. I follow these people, then those people. All the painful lessons I've learned were not in vain. Allah was teaching me. As the Qur'an says: "If you think this evil, this is truly good. And that which is good for you, may turn out to be evil". Now that I'm past the nervous stage, I analyse things and say: everything's for the better.

It would be good if our ustathes would communicate with us, or appear on the TV. We would feel they are there. I live here in Al-burikent, like on an island. Sometimes they broadcast programmes on Islam on the radio. But it would be better if the call to Islam would always be there. I wish that we were constantly told: Islam is good for the people, it's profitable. This sounds awful - very mean and ugly, but in actual fact, Islam is profitable. What state can give you common brotherhood, mutual assistance, social guarantees, a minimal tax of 2,5 per cent? Islam gives all that, it prescribes all that. It prescribes the correct way of life, the one which is necessary for a man. I wish there were more talk about that.

What we hear instead is that if a Muslim is wearing a beard, he's an extremist. I have such tags attached to all I'm wearing. It's ridiculous. Each religion has its extreme forms. Even the heathens, who are far from the faith in the Sole God, have such extremities.

I think that an institute should be established for studying Islam, helping it develop. That was the question I wanted to ask when I was searching, and following different people: where are you, the ones who can show me the way to become a true Muslim? I think that what happens to me is right. And what I want now is to come to people who don't understand me, to tell them about my ideas, to explain what Islam is. We're all in the same boat, anyway. Especially here in Daghestan: we know everything about one another. Why then should we be trying to find enemies in one another? Life is going by, and finally, we'll all have to answer for what we're doing.

Interviewer - And to round up, Musa: what would you wish to the people who are probably in the same position now as you were two years ago?

- I'll try to recall the 155 ayat of the second sura: "Allah will try thee with fear, with loss of thy fee, with loss of thy closest ones, with loss of the fruit of thy labours. But tell thee the good news to them who are patient and enduring: their reward will be great". Patience and endurance are the basis of faith - probably, the basis of Islam. Insha Allah, everything's going to be alright.

An Intellectual Journey to the Truth

By Michael David Shapiro



I am ethnically a Russian Jew.

My quest began when I was 19 years old.

I was recovering from my stint with Scientology (yes I was brainwashed into it).

My belief in God was uncertain. My goals in life were to be a rock star. I was living in my Pasadena apartment and working as a secretary. Funny, I know.

One night I was walking to the kitchen, and encountered a dark fellow. I remembered asking him: "Can I keep this vodka in the fridge tonight?" We shook hands and went to sleep. After that point, my life changed drastically!

This dark fellow, a Muslim, was the first Muslim I had ever met. Extremely curious, I conversed with him about his faith. What's this

stuff I hear about praying 5 times a day? And about Holy War? Who is this Mohammed guy?

Our talks were accompanied by our Christian roommate, Wade. Together, we created "The Jewish, Christian, and Muslim dialogue sessions". In it, we discovered many differences, and many commonalities.

My interest had then shifted from sex, drugs, and parties, to a massive search for the truth - a search that I had to complete, a search for God, and a search for how to follow Him.

In my quest for the truth, I asked myself: "Ok let's start simple, how many God's do I think are out there?" I figured only one; knowing that a divided God is weaker than One God; figuring that if one God didn't agree with the other, there might be arguments and feuds. One God was my choice.

Once I opened up my mind to the possibility of the existence of God, I analyzed both atheist and theist beliefs. The thing that directed me to the latter was the quote "Every design has a designer". With that in mind, eventually I woke up with certainty that God exists. I can't explain why, I just felt it somehow.

This newfound excitement was accompanied by a sense of responsibility to follow the Creator. The world of religion was my next frontier.

Then I asked myself, "Where do I start?" There are literally thousands of them. I need a way to narrow them down to a just a few. How do I accomplish such a task? "Find the ones that are monotheistic" entered

my mind. "Hey that makes sense, since I believe in only One God." Ok, then.

This ruled out Buddhism and Hinduism, both being polytheistic faiths. The major religions I encountered that fell under the title of Monotheistic, where Judaism, Christianity, and Islam. Well since I'm a Jew, I started with Judaism. One God, some prophets, 10 commandments, Torah, Jewish souls...uh, what: "Jewish souls?"

While doing research this idea was brought to my attention. The story goes, "if a person is born Jewish, then they have a Jewish soul, and they must follow Judaism." Hold on a sec...that's discrimination, isn't it? That's not universal.

So God makes Jewish souls, and Christian souls, and Muslim souls, and Hindu souls? I thought all men are created equal? So, because one is born into a religion that means by the decree of God he must remain in it... even if the person believes it to be false? Hmm...I don't agree with that.

Another thing really bothered me...there is no strict concept of hell in Judaism...then why be good? Why not sin? If I don't have fear of strict punishment, then why should I be moral?

Moving on, I discovered Christianity. Ok, one God, a father, a son, and a holy ghost...one more time: one God, a father, a son, and a holy ghost. Uhhh, please explain. How can all those things be one God? $1 + 1 + 1 = 3$ right? So how can you say you believe in only one God?

Explanation after explanation, equation after equation, comparison after comparison, analogy after analogy, I couldn't grasp this concept. Ok let's keep looking here.

Ok, next major doctrine: Jesus died for our sins and he did this because we all are polluted with "Original Sin". So, Jesus Christ, the "son of God", had to be murdered to save everyone from Hell and cure us of our sin "given" to us by Adam.

Ok then, so are you saying that we are all born as sinners? And to sin is to do something wrong right? Then you're telling me that a one-year old baby is guilty of sin or doing something wrong? Ok that's strange, so based on the actions of one man, all of mankind must suffer? What's the moral of that story? Punish the whole group if one deviates? Why would God create such a rule? That's just not in agreement with my logic.

So Jesus died because he "loves mankind". Hold on, it says in the Bible that Jesus said "father, why have you forsaken me?" So, apparently, Jesus didn't understand why he was being brutally murdered. But you just said he "volunteered" to be sacrificed. Anyway, I couldn't accept this belief.

Ok, what's the next religion? Islam. Islam means submission. The main beliefs are as follows: One God, worship God five times a day, give 2.5% annual charity, fast during Ramadan (to be closer to God and appreciate life...among other reasons) and finally journey to Mecca for Hajj if you are able financially. Ok, nothing hard to understand so far.

There's nothing that conflicts with my logic here. The Quran is a book with all of these interesting miracles and timeless wisdom. Many scientific facts only discovered recently were proclaimed 1400 years ago in this book.

Ok, Islam had passed my initial religious prerequisites. But I wanted to ask some deep questions about it. Is this religion universal? Yes, anyone can understand these basic beliefs...no analogy or equation are needed. Does it agree with science? Yes, dozens of verses in the Quran agree with modern science and technology.

As I sifted through the countless logical facts that I read through and researched, one thing took my attention the most. "Islam". The name of this religion. I noticed it is written many times in this Quran.

However, recalling my prior studies, I didn't remember once seeing the word "Judaism" in the Old Testament or "Christianity" in the New Testament. This was BIG. Why couldn't I find the very name of the religions in those two books? Because, there is no name in these books!

Thinking...I noticed that "Judaism" could be broken down to "Judaism" and "Christianity" could be respectively "Christ-ianity". So who is Juda? Or Judah, rather. He was the tribe leader of the Hebrews when God revealed His message to mankind. So this religion was named after...a person. Ok let's look at who Christ is. He was the person who delivered the message of God to the Jews. So this religion was named after...a person.

So in recollection, we can deduct that the names of these religions are people's proper names attached to "ism" and "ianity". Regardless of

that fact, the very names of those religions are not mentioned in their scriptures. I thought that was very odd.

If I went door to door selling a product, and I said "Would you like to buy this _____"? Wouldn't the logical question be: "What is this _____ called?" I would make no money off of a product without a name.

Naming is the very basis which humans identify with objects, both physical and non-physical. If religion is supposed to be practiced and spread to every person on earth, shouldn't there be a NAME for it?

Moreover, shouldn't the name be given to us from God Almighty? YES, my point exactly. The names "Christianity" and "Judaism" were not written in the Holy Scriptures. Humans named them, not God. The notion that God would ordain a religion for mankind to follow without a name is impossible for my mind to accept.

At that point, both Christianity and Judaism lost their credibility as pure, logical, and complete religions, at least from my perspective.

Islam is the ONLY of these religions to include the NAME of the religion in its scriptures. This is so huge for me.

I realized I would follow Islam at that point. I then became a Muslim.

I knew the truth. I was out of the darkness. I came into the light!

APPENDIX 1: ISSUES RELATED TO TEXTUAL AUTHENTICITY

(Excerpts from Misheal A. Al-Kadhi's article: Did mankind tamper with the Old Testament?; Presented with minor alterations and editing)

Once mankind began to study the OT in detail, comparing the various passages which referred to the same topic in order to obtain as much detail as possible, they began to notice conflicting accounts of many matters as well as other problems. For instance, in the eleventh century, it was noticed that the list of Edomite kings in Genesis 36 names kings who lived long after Moses was dead. Then people began to notice such statements as "to this day" something is true, which implies that the author was looking back at these matters through history and has seen that they have endured.

After this, it was noticed that in the beginning verses of the Old Testament manuscripts, Deuteronomy says: "These are the words that Moses spoke to the children of Israel across the Jordan...". They noticed that the words "across the Jordan" refers to people who are on the opposite side of the Jordan river to the author. But the alleged author, Moses himself, was never supposed to have been in Israel in his life.

It was also noticed that Moses speaks in detail in Deuteronomy 34:5-10 about how he died and where he was buried. Moses also calls himself the most humble man on earth in Numbers 12:3 (would the most humble man on earth call himself the most humble man on

earth?). In Deuteronomy 34:10 we read "And there arose not a prophet since in Israel like unto Moses". This also implies that the author was looking back at Moses through history a long time after Moses's death. Now the flood gates were opened and countless other discrepancies began to show up.

In the beginning, it was claimed that Moses wrote the Pentateuch (Five "books of Moses") and anyone contesting this fact would be severely punished or worse. However, when these matters started to become well known, it became necessary to find explanations. For example, the first explanation presented for the verses referring to the death of Moses was that Moses (pbuh) had written his books, but that later prophets, as well as "inspired" scribes (who could also be considered prophets), had later on added on a couple of lines here and there. In this manner the text remained 100% the "inspiration" of God. This explanation, however, did not stand up to scrutiny because the style and literary characteristics of the verses are the same throughout. For instance, the verses which describe the death and burial of Moses exhibit the same literary characteristics as the verses before and after them. Thus, they appear to be written by the same person.

The Doublets:

After this, the trend became to explain any and all discrepancies through abstractism and elaborate interpretations, or through the introduction of additional narrative details that did not appear in the biblical text. Around this time, a startling new discovery was made. It was noticed that the stories in the five books of Moses were made

up of doublets. A doublet is a case of one story being told twice. Even in the English translation of the Bible, the doublets are noticeable. These doublets have been masterfully intertwined so that they become one narrative.

For example, there are doublets of the creation of the world, the covenant between God and Abraham, the naming of Isaac, Abraham's claim that his wife Sarah was his sister, the story of Jacob's journey to Mesopotamia, Jacob's revelation at Beth-El,.....and on and on. In many cases these doublets actually contradict one another. The apologists once again jumped up with an explanation in hand. They claimed that the doublets were complementary and not contradictory. It was claimed that they came to teach us a lesson by their "apparent" contradiction. However, this claim did not hold water for long. The reason is that not long after, it was discovered that when the doublets were separated into two separate accounts, each account was almost always consistent about the name of the deity that it used. One would always refer to God as Yahweh/Jehovah. This document was called "J". The other always referred to Him as Elohim(God). It was called "E". There were various other literary characteristics which were then found to be common to one group or the other. It became obvious that someone had taken two separate accounts of the ministry of Moses (pbuh), cut them up, and then woven them together quite masterfully so that their actions would not be discovered until countless centuries later.

Once this startling discovery was made, the Old Testament was once again placed under the scrutiny of scholars and it was discovered that

the Pentateuch was not made up of two major source documents but FOUR. It was discovered that some stories were not only doublets, but triplets. Additional literary characteristics were identified for these documents. The third source was called P (for Priestly), and the fourth D (for Deuteronomy). In the end it was concluded that the first four "books of Moses" were the result of the merging of three separate accounts which were called J, E, and P, and the book of Deuteronomy was found to be a separate account which was called D. The person (or persons) who collected and intertwined these sources was called "The Redactor". Let us have a look at an example of these doublets from Genesis 6:5 to 8:22. The Jehovah(J) text is in regular type, THE PRIESTLY(P) IN CAPITALS:

Genesis 6:

Genesis 6:5 And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

Genesis 6:6 And it repented the Lord that he had made man on the earth, and it grieved him at his heart.

Genesis 6:7 And the Lord said, I will destroy man whom I have created from the face of the earth; both man, and beast, and the creeping thing, and the fowls of the air; for it repenteth me that I have made them.

Genesis 6:8 But Noah found grace in the eyes of the Lord.

Genesis 6:9 THESE ARE THE GENERATIONS OF NOAH: NOAH WAS A JUST MAN AND PERFECT IN HIS GENERATIONS, AND NOAH WALKED WITH GOD.

Genesis 6:10 AND NOAH BEGAT THREE SONS, SHEM, HAM, AND JAPHETH.

Genesis 6:11 THE EARTH ALSO WAS CORRUPT BEFORE GOD, AND THE EARTH WAS FILLED WITH VIOLENCE.

Genesis 6:12 AND GOD LOOKED UPON THE EARTH, AND, BEHOLD, IT WAS CORRUPT; FOR ALL FLESH HAD CORRUPTED HIS WAY UPON THE EARTH.

Genesis 6:13 AND GOD SAID UNTO NOAH, THE END OF ALL FLESH IS COME BEFORE ME; FOR THE EARTH IS FILLED WITH VIOLENCE THROUGH THEM; AND, BEHOLD, I WILL DESTROY THEM WITH THE EARTH.

Genesis 6:14 MAKE THEE AN ARK OF GOPHER WOOD; ROOMS SHALT THOU MAKE IN THE ARK, AND SHALT PITCH IT WITHIN AND WITHOUT WITH PITCH.

Genesis 6:15 AND THIS IS THE FASHION WHICH THOU SHALT MAKE IT OF: THE LENGTH OF THE ARK SHALL BE THREE HUNDRED CUBITS, THE BREADTH OF IT FIFTY CUBITS, AND THE HEIGHT OF IT THIRTY CUBITS.

Genesis 6:16 A WINDOW SHALT THOU MAKE TO THE ARK, AND IN A CUBIT SHALT THOU FINISH IT ABOVE; AND THE DOOR OF THE ARK SHALT THOU SET IN THE SIDE THEREOF; WITH LOWER, SECOND, AND THIRD STORIES SHALT THOU MAKE IT.

Genesis 6:17 AND, BEHOLD, I, EVEN I, DO BRING A FLOOD OF WATERS UPON THE EARTH, TO DESTROY ALL FLESH, WHEREIN IS THE BREATH OF LIFE, FROM UNDER HEAVEN;
AND EVERY THING THAT IS IN THE EARTH SHALL DIE.

Genesis 6:18 BUT WITH THEE WILL I ESTABLISH MY COVENANT; AND THOU SHALT COME INTO THE ARK, THOU, AND THY SONS, AND THY WIFE, AND THY SONS' WIVES WITH THEE.

Genesis 6:19 AND OF EVERY LIVING THING OF ALL FLESH, TWO OF EVERY SORT SHALT THOU BRING INTO THE ARK, TO KEEP THEM ALIVE WITH THEE; THEY SHALL BE MALE AND FEMALE.

Genesis 6:20 OF FOWLS AFTER THEIR KIND, AND OF CATTLE AFTER THEIR KIND, OF EVERY CREEPING THING OF THE EARTH AFTER HIS KIND, TWO OF EVERY SORT SHALL COME UNTO THEE, TO KEEP THEM ALIVE.

Genesis 6:21 AND TAKE THOU UNTO THEE OF ALL FOOD THAT IS EATEN, AND THOU SHALT GATHER IT TO THEE; AND IT SHALL BE FOR FOOD FOR THEE, AND FOR THEM.

Genesis 6:22 THUS DID NOAH; ACCORDING TO ALL THAT GOD COMMANDED HIM, SO DID HE.

Genesis 7:

Genesis 7:1 And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation.

Genesis 7:2 Of every clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that are not clean by two, the male and his female.

Genesis 7:3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

Genesis 7:4 For yet seven days, and I will cause it to rain upon the earth forty days and forty nights; and every living substance that I have made will I destroy from off the face of the earth.

Genesis 7:5 And Noah did according unto all that the Lord commanded him.

Genesis 7:6 AND NOAH WAS SIX HUNDRED YEARS OLD WHEN THE FLOOD OF WATERS WAS UPON THE EARTH.

Genesis 7:7 And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood.

Genesis 7:8 OF CLEAN BEASTS, AND OF BEASTS THAT ARE NOT CLEAN, AND OF FOWLS, AND OF EVERY THING THAT CREEPETH UPON THE EARTH,

Genesis 7:9 THERE WENT IN TWO AND TWO UNTO NOAH INTO THE ARK, THE MALE AND THE FEMALE, AS GOD HAD COMMANDED NOAH.

Genesis 7:10 And it came to pass after seven days, that the waters of the flood were upon the earth.

Genesis 7:11 IN THE SIX HUNDREDTH YEAR OF NOAH'S LIFE, IN THE SECOND MONTH, THE SEVENTEENTH DAY OF THE MONTH, THE SAME DAY WERE ALL THE FOUNTAINS OF THE GREAT DEEP BROKEN UP, AND THE WINDOWS OF HEAVEN WERE OPENED.

Genesis 7:12 And the rain was upon the earth forty days and forty nights.

Genesis 7:13 IN THE SELFSAME DAY ENTERED NOAH, AND SHEM, AND HAM, AND JAPHETH, THE SONS OF NOAH, AND NOAH'S WIFE, AND THE THREE WIVES OF HIS SONS WITH THEM, INTO THE ARK;

Genesis 7:14 THEY, AND EVERY BEAST AFTER HIS KIND, AND ALL THE CATTLE AFTER THEIR KIND, AND EVERY CREEPING THING THAT CREEPETH UPON THE EARTH AFTER HIS KIND, AND EVERY FOWL AFTER HIS KIND, EVERY BIRD OF EVERY SORT.

Genesis 7:15 AND THEY WENT IN UNTO NOAH INTO THE ARK, TWO AND TWO OF ALL FLESH, WHEREIN IS THE BREATH OF LIFE.

Genesis 7:16 AND THEY THAT WENT IN, WENT IN MALE AND FEMALE OF ALL FLESH, AS GOD HAD COMMANDED

HIM: and the Lord shut him in.

Genesis 7:17 And the flood was forty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

Genesis 7:18 And the waters prevailed, and were increased greatly upon the earth; and the ark went upon the face of the waters.

Genesis 7:19 And the waters prevailed exceedingly upon the earth; and all the high hills, that were under the whole heaven, were covered.

Genesis 7:20 Fifteen cubits upward did the waters prevail; and the mountains were covered.

Genesis 7:21 AND ALL FLESH DIED THAT MOVED UPON THE EARTH, BOTH OF FOWL, AND OF CATTLE, AND OF BEAST, AND OF EVERY CREEPING THING THAT CREEPETH UPON THE EARTH, AND EVERY MAN:

Genesis 7:22 All in whose nostrils was the breath of life, of all that was in the dry land, died.

Genesis 7:23 And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah only remained alive, and they that were with him in the ark.

Genesis 7:24 AND THE WATERS PREVAILED UPON THE EARTH AN HUNDRED AND FIFTY DAYS.

Genesis 8:

Genesis 8:1 AND GOD REMEMBERED NOAH, AND EVERY LIVING THING, AND ALL THE CATTLE THAT WAS WITH HIM IN THE ARK: AND GOD MADE A WIND TO PASS OVER THE EARTH, AND THE WATERS ASSWAGED;

Genesis 8:2 THE FOUNTAINS ALSO OF THE DEEP AND THE WINDOWS OF HEAVEN WERE STOPPED, and the rain from heaven was restrained;

Genesis 8:3 And the waters returned from off the earth continually: AND AFTER THE END OF THE HUNDRED AND FIFTY DAYS THE WATERS WERE ABATED.

Genesis 8:4 AND THE ARK RESTED IN THE SEVENTH MONTH, ON THE SEVENTEENTH DAY OF THE MONTH, UPON THE MOUNTAINS OF ARARAT.

Genesis 8:5 AND THE WATERS DECREASED CONTINUALLY UNTIL THE TENTH MONTH: IN THE TENTH MONTH, ON THE FIRST DAY OF THE MONTH, WERE THE TOPS OF THE MOUNTAINS SEEN.

Genesis 8:6 And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made:

Genesis 8:7 AND HE SENT FORTH A RAVEN, WHICH WENT FORTH TO AND FRO, UNTIL THE WATERS WERE DRIED UP FROM OFF THE EARTH.

Genesis 8:8 Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground;

Genesis 8:9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth: then he put forth his hand, and took her, and pulled her in unto him into the ark.

Genesis 8:10 And he stayed yet other seven days; and again he sent forth the dove out of the ark;

Genesis 8:11 And the dove came in to him in the evening; and, lo, in her mouth was an olive leaf pluckt off: so Noah knew that the waters were abated from off the earth.

Genesis 8:12 And he stayed yet other seven days; and sent forth the dove; which returned not again unto him any more.

Genesis 8:13 AND IT CAME TO PASS IN THE SIX HUNDREDTH AND FIRST YEAR, IN THE FIRST MONTH, THE FIRST DAY OF THE MONTH, THE WATERS WERE DRIED UP FROM OFF THE EARTH: and Noah removed the covering of the ark, and looked, and, behold, the face of the ground was dry.

Genesis 8:14 AND IN THE SECOND MONTH, ON THE SEVEN AND TWENTIETH DAY OF THE MONTH, WAS THE EARTH DRIED.

Genesis 8:15 AND GOD SPAKE UNTO NOAH, SAYING,

Genesis 8:16 GO FORTH OF THE ARK, THOU, AND THY WIFE, AND THY SONS, AND THY SONS' WIVES WITH THEE.

Genesis 8:17 BRING FORTH WITH THEE EVERY LIVING THING THAT IS WITH THEE, OF ALL FLESH, BOTH OF FOWL, AND OF CATTLE, AND OF EVERY CREEPING THING THAT CREEPETH UPON THE EARTH; THAT THEY MAY BREED ABUNDANTLY IN THE EARTH, AND BE FRUITFUL, AND MULTIPLY UPON THE EARTH.

Genesis 8:18 AND NOAH WENT FORTH, AND HIS SONS, AND HIS WIFE, AND HIS SONS' WIVES WITH HIM:

Genesis 8:19 EVERY BEAST, EVERY CREEPING THING, AND EVERY FOWL, AND WHATSOEVER CREEPETH UPON THE EARTH, AFTER THEIR KINDS, WENT FORTH OUT OF THE ARK.

Genesis 8:20 And Noah builded an altar unto the Lord; and took of every clean beast, and of every clean fowl, and offered burnt offerings on the altar.

Genesis 8:21 And the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth; neither will I

again smite any more every thing living, as I have done.

Genesis 8:22 While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease

Well known today:

All of this has become so firmly established in accepted scientific fact that even Grolier's encyclopedia (Academic American encyclopedia) now readily admits it. Under the heading "Divisions of the Old Testament" it states:

"The Pentateuch is based on four principal sources. The oldest, J, was perhaps written in Judah, the southern kingdom, about 950 BC. Between 900 and 750, another version from Israel, the northern kingdom, was woven in; this is called EPHRAIM (E). In the 7th century BC, Deuteronomy, or most of it (D), was compiled. About 550 BC, during the exile, the final edition of the Torah added a priestly source (P), some parts of which are very old".

Mr. Richard Elliot Friedman is a professor on the faculty of the University of California, San Diego. He earned his Doctorate in Hebrew Bible at Harvard University. He is one of many scholars who have attempted to critically study these "source" documents of the "five books of Moses" in order to arrive at the identity of the authors, the time period when each was written, the motives for writing each narrative, and other information. In his book "Who wrote the Bible",

Prof. Friedman presents strong evidence that each "source document" was written by a person or persons who, while on the face of it seem to narrate the same stories, in actuality had distinctly different goals they wished to achieve.

According to Mr. Friedman's research, each source emphasizes a certain branch of the Jews, their nobility, birth right, and closeness to God. Sometimes, at the price of other branches of the Jews. For instance, J was written by descendants of Judah, E came from descendants of Israel, and P was written by a priest from the descendants of Aaron. According to Mr. Friedman, the P (Priestly) source seems to be particularly interested in priests, their lineage, their being the only ones who are allowed to sacrifice to God, the importance of sacrifice to God, and the surprising absence of all stories wherein anyone not of their lineage made a sacrifice that was accepted by God (for instance the sacrifice of the sons of Adam is missing from this narrative). It also contains stories of how all those who attempted to make sacrifices to God without the agency of an Aaronid priest were killed by God.

The author goes on to show how in J and E we can find similar emphasis on one tribe of the Jews over the other. For instance, on pages 64-65 he shows how both the J and E documents attempt to give the birthright of Jacob to their own forefathers. He also shows how in the E version, Joseph is saved by his brother Ruben (the firstborn of Israel), while in the J version it is Judah who saves him. The author presents countless other proofs of these claims.

The JE texts emphasize the prophet (Moses). They depict Aaron as having fashioned the golden calf. They also describe Aaron and his sister Meriam as having criticized Moses and having been chastised by God himself for this.

They regularly have God saying "and Yahweh said unto Moses....". The P document (written by Aaronid priests), however, usually states: "and Yahweh said unto Moses and unto Aaron.....". In this document, the staff Moses used to perform his miracles is called "Aaron's staff". In the P document Aaron is also named as the firstborn brother of Moses. Also, as mentioned previously, in the P text no mention is made of any sacrifices to God whatsoever until the last chapter of Exodus wherein we find the story of Aaron's sacrifice when he was consecrated as high priest. After that, all sacrifices are performed by Aaron and his sons. In other words, the author of P gives no precedence for sacrifice for anyone other than an Aaronid priest. There are even a couple of places in this document which denigrate Moses (pbuh). They depicts Moses (pbuh) as sinning and Aaron suffering for Moses's sin.

The rest of the Jewish books

Well, what about the rest of the Old Testament? Are the remaining books of the Old Testament known to have been preserved from change since the time of their first writing and truly to be the words of the claimed authors?

No!. Once again, Groliers encyclopedia tells us: ".....Joshua tells of a thorough conquest of Canaan, but Judges contains traditions of the

Hebrew tribes in the period before the monarchy that reveal the conquest as partial. The books of Samuel are about the founding of the monarchy under SAUL and David and contain a magnificent early source for the life of David, probably written about 961-22 BC. ALL THE ABOVE BOOKS HAVE BEEN EXTENSIVELY EDITED BY WRITERS WHO SHARED THE THEOLOGY OF THE D SOURCE".

There is much more which could be said about these matters, however, we will leave it up to the interested student to obtain a copy of Mr. Freidman's book and read his comments. Fourteen hundred years ago, back when it was a blasphemy of the highest order punishable by death to dare allege that the claimed authors of the Bible were not the true authors, e.g. that Moses (pbuh) did not write the "books of Moses", the Qur'an was sent down upon Mohammad (pbuh) by God almighty with the claim that "the people of the Book" (Jews and Christians) had changed the book of God. Mohammad (pbuh) further claimed that he was sent with the true religion of God which was sent down upon Moses and Jesus (peace be upon them all). The Jews and Christians responded that Muslims were ignorant savages who had concocted their own religion by copying Judaism and Christianity, and only an insane person would ever make such allegations. We invite the reader to judge for themselves who was telling the truth.

The books of the Christians:

Is all of this restricted to the Old Testament?.

No!. Christian scholars

today call the Gospels of Matthew, Mark, and Luke, the "Synoptic" (One eyed) Gospels. This is because they all seem to have had access to a common source document they were working from when they wrote their Gospels. This source document is called 'Q'. Now they are beginning to recognize that the alleged authors are not the true authors (see chapters 3.1, and 3.2). Similarly, countless verses of the Gospel of John, as well as other historical discrepancies, also go to show that John did not write the Gospel of John. Some scholars are now beginning to suspect that 'Q' may indeed be the Gospel of Barnabas. It is much larger than the others, by all measures it is an authentic Gospel (see chapter 11), and it contains all of the stories contained in these three Gospels without the contradictions found therein.

"Of the Jews are those change words from their places and say: "We hear (your words O Mohammad) and disobey; hear you as one who hears not" and "give us concession" with a twist of their tongues and as a mockery of religion(Islam). But if only they had said: "We hear and we obey" and "Do make us understand" it would have been better for them and more upright. But Allah has cursed them for their disbelief, so they believe not, except a few". The Qur'an, Al-Nissa(4):46.

"Then woe to those who write the book (of God) with their own

hands and then say: 'This is from Allah', to traffic with it for a miserable price. Woe to them for what their hands do write and for the gain they make thereby" The holy Qur'an Al-Bakarah(2):79

A different approach:

Specific contradictions in the books of the Jews:

The following are pairs of verses which contradict one another in the present-day jewish scriptures:

2 Samuel 8:4(7 HUNDRED horsemen)

1 Chronicles 18:4(7 THOUSAND horsemen)

1 Chronicles 21:12(THREE years famine)

2 Samuel 24:13(SEVEN years famine)

Deuteronomy 2:19 & Deuteronomy 2:37(Moses deprived land of Ammon)

Joshua 13:24-25(Moses gives land of Ammon as inheritance)

2 Samuel 24:9(800,000+500,000)

1 Chronicles 21:5(1,100,000+470,000)

2 Chronicles 36:9(EIGHT years, three months +10 days)

2 Kings 24:8 (EIGHTEEN years, three months)

2 Samuel 10:18(700, 40,000 HORSEMEN)

1 Chronicles 19:18(7000, 40,000 FOOTMEN)

1 Kings 7:26(TWO thousand baths)

2 Chronicles 4:5(THREE thousand baths)

2 Samuel 6:23(Michal had NO children)

2 Samuel 21:8(Michal had FIVE sons)

Genesis6:3(mankind shall not live past 120 years)

Genesis 11:10-32 (500,438,433,464,...etc.)

2 Chronicles 9:25(4,000 stalls)

1 Kings 4:26(40,000 stalls)

Isaiah 40:28 (God does not FAINT nor WEARY)

Exodus 31:17 (God RESTED, and was REFRESHED.)

Genesis 1: (God creates Plants, THEN animals, THEN man and woman.)

Genesis 2: (God creates man, THEN plants, THEN animals, THEN woman)

Ezekiel 45 and Ezekiel 46 (DOCTRINES of offerings and sacrifices)

Numbers 28 and Numbers 29 (CONTRADICTORY DOCTRINES of

offerings and sacrifices)

1 Chronicles 8:29-38 (One list of NAMES)

1 Chronicles 9:35-44 (A CONTRADICTORY list of NAMES)

2 Samuel 5 and 2 Samuel 6 (David brought the ark AFTER fighting the Philistines)

1 Samuel 13 and 1 Samuel 14 (David brought the ark BEFORE fighting the Philistines)

Genesis 6:19-20 (Noah was to bring onto the ark "of EVERY living thing of all flesh, TWO of EVERY sort shalt thou bring into the ark, to keep them alivemale and female....of fowls....of cattle....of every creeping thing of the earth...").

Genesis 7:2-3 (Noah was to bring onto the ark "Of every CLEAN beast thou shalt take to thee by SEVENS, the male and his female: and of beasts that are NOT CLEAN by TWO, the male and his female. Of fowls also of the air by sevens, the male and the female...").

2 Samuel 8:1 ("David took METHEGAMMAH out of the hand of the Philistines").

1 Chronicles 18:1 ("David...took GATH and her towns out of the hand of the Philistines").

2 Samuel 8:8 ("And from BETAH, and from BEROTHAI, cities of Hadadezer, king David took exceeding much brass").

1 Chronicles 18:8 ("Likewise from TIBHATH, and from CHUN, cities of Hadarezer, brought David very much brass").

2 Samuel 8:10 ("Then Toi sent JORAM his son unto king David")

1 Chronicles 18:10 ("He sent HADORAM his son to king David")

2 Samuel 8:12 ("Of SYRIA, and of Moab, and of the children of Ammon, and of the Philistines, and of Amalek").

1 Chronicles 18:11 ("from EDOM, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

2 Samuel 8:13 ("And David gat him a name when he returned from smiting of the SYRIANS in the valley of salt, being eighteen thousand men").

1 Chronicles 18:13 ("And he put garrisons in EDOM; and all the EDOMITES became David's servants").

2 Samuel 8:17 ("and SERAIAH was the scribe")

1 Chronicles 18:16 ("and SHAVSHA was scribe")

1 Kings 15:33-16:6 ("In the THIRD year of Asa king of Judah began Baasha the son Ahijah to reign over all Israel in Tirzah, TWENTY FOUR years..... So Baasha slept with his fathers, and was BURIED in Tirzah"). $3+24=27$.

2 Chronicles 16:1 ("In the THIRTY SIXTH year of the reign of Asa, Baasha king of Israel came up against Judah"). But he died in the twenty seventh year!. Was he resurrected?. So how did he invade Judah 10 years after his death?.

Ezra 2:6 (2812)

Nehemiah 7:11 (2818)

Ezra 2:8 (945)

Nehemiah 7:13 (845)

Ezra 2:12 (1222)

Nehemiah 7:17 (2322)

Ezra 2:15 (454)

Nehemiah 7:20 (655)

Ezra 2:19 (223)

Nehemiah 7:22 (328)

Ezra 2:28 (223)

Nehemiah 7:32 (123)

AND ALLAH KNOWS BEST.

Our Lord! Accept (this service) from us: For Thou art the All-Hearing,
the All-knowing
[2:127]

Our Lord! Make of us Muslims, bowing to Thy (Will), and of our
progeny a people Muslim, bowing to Thy (will); and show us our place
for the celebration of (due) rites; and turn unto us (in Mercy); for Thou
art the Oft-Returning, Most Merciful
[2:128]

Our Lord! We believe in what Thou hast revealed, and we follow the
Messenger. Then write us down among those who bear witness
[3:53]

Our Lord! We have heard the call of one calling (Us) to Faith, 'Believe
ye in the Lord,' and we have believed.
[3:193]

Our Lord! In Thee do we trust, and to Thee do we turn in repentance:
to Thee is (our) Final Goal
[60:4]

O Allah! Send countless blessings and peace on our beloved
messenger, Muhammad, whom you sent as mercy to all the creations.
Without a doubt, You are The Most Hearing and The Most Merciful